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THE REVIEW.

By ARTHUR PREUSS.

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Rev. Prefect N.E. College Yard

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Notes and Remarks.

We reproduce to-day from Msgr. Schroeder's *exposé* of the Roman question, published by the Benzigers in 1892, the timely chapter on the duty of American Catholics in the premises. It is a luminous *resumé* of what dozens of German American *Katholikentage* in the course of three decades have resolved and proclaimed unanimously and strongly, and may serve as a program for English-speaking and all other Catholics as well. Father John Ming's, S. J., brochure on "The Temporal Sovereignty of the Holy See" (Pustet, 1892) also deserves honorable mention in this connection.

An amusing incident is reported by the *Tablet* (Nov. 24th) as having occurred at Holy Trinity Church, Tunbridge Wells, where the services are conducted on strictly Evangelical lines. With the intention of taking part in morning prayer, a Brighton medical gentleman entered the church and was shown to a seat by the verger. Previous to entering the pew the medical man gracefully bowed to the official in acknowledgment of the courtesy he had been shown. A seat-holder mistook the extended nod of the Brightonian for a bow in the direction of the altar, and quickly approaching the newcomer remarked: "You can not sit in my seat. We have no Romish practices here." Finding that an explanation was of no avail, the medical man was compelled to seek a seat in the rear.

CHRISTMAS.

His Eminence Cardinal Gibbons notes in the current *Independent* that the observance of our Lord's Natal Day, formerly confined almost entirely to the Catholic and Episcopal churches—we should have said: the Catholic Church and the Episcopalian sect—is now become almost universal.

This is gratifying indeed; but it would be still more agreeable to learn that Christmas were observed not so much as a day of merriment and pleasure, even though innocent, but rather as a sacred festival; not to the tune of the modern song:

"At Christmas play and make good cheer,
For Christmas comes but once a year;

but in the sense and spirit of our Catholic ancestors which inspired the admonition:

"Cum sis in mensa
Primo de paupero pensa,
Cum pascis eum,
Pascis, amice, Deum."

And let our charity not be of the kind of which Josh Billings says "it is so koldly rendered that it fairly hurts," but akin to that of the Christchild who gave Himself for our salvation. A. P.

FRENCH CATHOLICS AND THE RECRUDESCENCE OF ANTI-CLERICALISM IN FRANCE.

The New York *Evening Post*, which surely can not be suspected of undue bias in favor of Catholicism, thinks that while there is a worthy, if confused national sentiment and devotion to republican principles underlying the new anti-Catholic movement in France, that movement has little to recommend it to sensible and justice-loving people this side of the great expanse.

It says, among other things, in its edition of Dec. 10th:

"The strange willingness of many Frenchmen who call themselves Catholics, to persecute, or allow others to persecute, their Church, was happily satirized by an Englishman, the anonymous author of 'Lambkin's Remains.' In that work he included a note on the religious position of a French friend:

" 'M. de Bissac was a Catholic, but one of the most liberal temper. He respected the Pope, but said that he was led astray by his advisers. He voted every year for the suppression of public worship in France, and the turning of the churches into local museums. He was in every way remarkably unprejudiced for a man of that persuasion. His indefatigable attacks upon the clergy of his country have earned him the admiration of part of the whole civilized world.'

"There must be many Bissacs in France to admit of such anti-clerical measures as one of the most Catholic countries of Europe has directed against the Catholic Church. Besides such Gallios there are unscrupulous politicians who hope to catch fat fish for their private tables in the troubled waters of a new crusade against *cléricalisme*."

FATHER O'LEARY IN THE BOER WAR.

The Canadian papers are full of the welcome given to Father O'Leary on his return with the Canadian contingent from the war. The *Toronto Globe* says that Father O'Leary's comrades in the field are enthusiastic in his praise "and tell many stories of his prowess as a rifle shot in action and of his heroism on the fearful marches, when he never fell behind and often assisted the younger men by carrying their rifles for them. His care of the sick and wounded, both Protestant and Catholic, and his action in reading the Church of England funeral service over some of the Protestant dead, are on the lips of all the returning heroes."

The London *Tablet* (Nov. 24th) comments as follows:

"The suggestion that Father O'Leary made excellent practice with his rifle against the Boers on the field of battle sounds like a startling variation upon the ordinary duties of a chaplain. And though it would be surprising if all the irregularities of the campaign were on one side, we imagine this particular story is not true."

And what about Rev. O'Leary's reading the Church of England's ritual over the dead? Is that no "communicatio in sacris"? We hope both charges are untrue, and pity the *Tablet* for passing over the second, as if excommunication and irregularity of a priest were a trifle. J. F. M.

A BATCH OF DAILY NEWSPAPER BLUNDERS.

The simpering stupidity of the average secular daily with regard to matters religious, especially Catholic, is something awful to contemplate. On the 17th and 18th inst. all the St. Louis daily newspapers, with the exception of the German Catholic *Amerika*, printed as brand-new intelligence "the appointment of Msgr. Keane as a bishop"(*sic!*), the elevation of Father Alerding to the see of Fort Wayne, and the appointment of the Rev. Joseph Reilly, of Peoria, as Titular Bishop of Laredo, Tex.!!

The last-mentioned item was news indeed, but like most of the religious news printed in the daily papers, egregiously untrue. There is no Titular Bishop of Laredo, Tex. There is no see of that name at all. Laredo is the residence of the Vicar Apostolic of Brownsville, which office is nobly filled by our honored friend the Rt. Rev. Peter Verdaguer, Titular Bishop of Aulon (Valona). How the long-distance prevaricators yclept cable correspondents ever came to associate the name of the newly consecrated auxiliary Bishop of Peoria with the Texas town, is a mystery, which like most of the other fearful and wonderful blunders of that gentry, will probably never be explained.

It is such oft-recurring errors as these, among other even more important considerations, that makes many a Catholic sigh for the

long-expected Catholic daily,—or rather dailies, for we need at least one Catholic daily newspaper in every city of the land.

ARTHUR PREUSS.

THE SALOON AS IT IS.

[From the *American Journal of Sociology.*]

III.

A function, which should rightly be a civic one, the saloon has appropriated, and added to the long list of the necessities to which it ministers—that of furnishing to the people the only toilet conveniences in large sections of the city. In this respect the ordinary hotel is not better equipped than are the saloons. Moreover, either by their clerks or by signs, the hotels inform the man who habitually takes advantage of them that they are not for the use of the general public. We are behind European municipalities in this respect, and Chicago is especially deficient. Here is a field awaiting the efforts of some public-spirited man, a service by no means small, and one that would directly affect the liquor interests. Not that it will cause any man to cease drinking, but that it will remove a temptation from thousands of men who, of necessity, daily pass the bar which they feel under obligation to patronize. Nor will it longer necessitate the familiarizing of little boys with the evils of saloon life. Such are a few of the attractions which the saloon in the workingmen's district offers to its patrons.

While it is true that a vast army of the laboring men and boys of Chicago find the saloon the best place in their neighborhood for the development of their social, intellectual, and physical natures, they find there also things which appeal to their lower natures. Almost without exception the saloons exhibit pictures of the nude; in the higher-class saloons by costly paintings, in the smaller saloons by cards furnished by the brewing companies. As the saloon is "no respecter of persons," even in the best of them vile persons find entrance. That the youths are here corrupted is too well known. Our table reveals the appalling fact that 34½ per cent. of the saloons in this district are stall saloons. These saloons have set aside a large portion of the back of the building for private "wine-rooms," which, whether designated for this purpose or not, are used by prostitutes as places of assignation. There may be no definite business agreement between these women and the keepers of these saloons (I doubt if there is), but as a rule the saloonkeepers are compensated for the extra space and furniture by the money paid for drinks by the young men attracted by these women. To set up the drinks to "the girls" is a custom; the women calling for "small beer" urge the men "to set 'em up" again and again; hence they are a source of revenue to the saloon. Their part in the profit is this; it furnishes them a suitable "hang-out," a place where they may secure customers for their inhuman trade, carried on, not in the saloon as a rule, but in their rooms, usually in the immediate vicinity, though occasionally miles away, lest they should be detected.

Again, as all through this study, exceptions must be made. These "wine-rooms" are not always used for illegitimate purposes. Where is the respectable young woman, who is but one member of a large family, all living, or rather existing, in a single room which serves as kitchen, dining-room, parlor, and bedroom for the entire family, to receive her young men friends? Is it strange that she takes advantage of these "wine-rooms"? Here her father goes; her mother and brothers are often there. They come here on cold nights to save fuel and light. Here, when a little tot, she used to come for the pitcher of beer; here, barefooted and dirty, she would run to hear the music of the German band: if she were pretty and could sing, many a bright ribbon did she buy with the money earned here. No, they are not all directly evil places, but the temptation is tremendous. How can a child, brought up in such a locality, forced to receive from the saloon even the common necessities and conveniences of life, grow up into noble and beautiful womanhood?

In about 2 per cent. of these saloons gambling is permitted. It is open and unrestricted, whenever sufficient "hush money" is paid. That more do not exist is simply due to the fact that the demand is not great enough for a larger number to thrive and pay the exorbitant "tax." The saloon, too, is in a very small number of cases, many times smaller than is usually believed, a rendezvous for criminals. There are low dives of indescribable filthiness, where vice is open and shameless.

Be it known, however, that there are in every neighborhood saloons free from any connection whatever with gambling or the social vice—places where indecency in conversation or manner is strictly prohibited, and drinking to excess not allowed. This is sometimes to secure "a better class of trade," and sometimes, incredible as it seems, to accord with certain principles and religious scruples of the saloonkeepers, who are not all archfiends of the evil one.

(*To be continued.*)

MIXED MARRIAGES AND THE GLOBE REVIEW.

In No. 22 of THE REVIEW we ventured to say that Mr. William Henry Thorne had been in a passion when he penned the objectionable article on marriage in No. 38 of his *Globe Review*, and quoted some beautiful lines written by him in a calmer mood, that correct his more recent utterance. To our sorrow we are now told by the same Mr. Thorne that the splendid articles in No. 2 and No. 25, which we cited, were also written in anger and should not be construed as contradicting his present writings. He admits to have blundered "in one or at most two of its unguarded statements" and says he is "ready to amend what the Church in its proper authority shall demand."

Mr. Thorne may have to wait a long time for such a call, the more so as he does not recognise his Bishop as his proper authority, but apparently waits for the Roman congregations or the Pope himself to call him to order. Rome is patient; little irascible editors can not stir it. As a Catholic editor and a gentleman he would do well to retract his errors at once. The whole Catholic world stands over against his assertion "that the man or woman divorced against his or her will has a perfect legal right to marry again," and all Protestant sects will bear witness to the fact that the Catholic Church teaches precisely the opposite doctrine.

But not satisfied with his sad breakdown on divorce, Mr. Thorne sought, and apparently found, an ally in a certain "Sacerdos," from whom he prints a paper on "Mixed Marriages." That "Sacerdos" (presumably the Rev. J. T. Tuohy, formerly of St. Louis) belies his name, albeit he quotes Wenniger and a lot of nameless others, to prove mixed marriages a blessing intead of a curse, which they are. Had he studied the attitude of the Church—I am not saying, of single bishops or priests—he would have come to different conclusions. I shall not fatigue the readers of THE REVIEW with quotations, but for the benefit of "Sacerdos," I will call attention to Tit. III, 10; 2 Cor. VI, 17; 1. Cor. VII, 39; John IX. 10.11. Tertullian, De monogamia, c. 7; St. Ambrose, De Abrah. I, c. 9, n. 84; idem, Ep. 19, n. 1; St. Aug., Ep. 23, n. 5; Ep. 220, n. 4; Ep. 258 ad Martian. Theodor. Opp., tom. III, ed. Par. 1,642; St. John Chrys. in Ep. ad Phil. 1, hom. 2; St. Ignatius Ep. ad Philad., n. 3; Concilium Laodicense, can. 10 and 31; III. Council of Carthage (A. D. 397), chap. 12; Synod of Pressburg, (A. D. 1303). From 1570 to 1750 no less than thirty provincial or diocesan councils condemned mixed marriages. In 1840 the Fourth Provincial Council of Baltimore, and ever since all our Plenary Councils have done the same. Let him study the acts of Popes Stephen (770), Paul V. (1616), Urban VIII. (1633), the rescripts of Benedict XIV., Nov. 4th, 1741; of Pius VI., July 13th, 1782; of Pius VII., Feb. 27th, 1806; of Pius VIII., March 25th, 1830; of Gregory XVI., May 27th, 1832; and the encyclicals of Leo XIII. of Feb. 10th, 1880 and Sept. 3rd, 1893.

And lest Mr. Thorne and his "Sacerdos" imagine they have brought up something new, I will remind them that in the last century certain French bishops championed the same damnable cause under the same hypocritical plea. But the Church by its proper authority told them: "You (i. e., some bishops of France) believe mixed marriages a blessing in cases where all the children become Catholics, because in that way it would not take long before we could thank God that all the people of that country (Alsatia) had been lead to the true religion. But we hold an entirely different view; we believe that by such marriages great havoc is wrought to the Catholic Church." (Clement XIII. to the Bishop of Strassburg, Nov. 16th, 1763.)

If sins have been committed in regard to mixed marriages, the Church is not guilty, but the guilty ones are individual bishops or priests, and perhaps even certain editors who preach the system of "the least possible," also called minimism. Gregory XVI. in his time was willing to condone such sins in a measure, in view of the political pressure brought to bear on the unhappy priests; but what excuse can nineteenth century American priests and editors give for upholding mixed marriages? What but "a that and a that," and that it puts money in their purse?"

J. F. MEIFUSS.

The Duty of Catholics in Regard to the Roman Question.

"From all this it may be easily understood how incumbent it is on the Roman pontiffs and how sacred is their duty to defend and uphold the civil sovereignty and its lawfulness; a duty which is rendered still more sacred by the obligation of an oath [which every pope has to take after his election.] It would be folly to pretend that they would themselves sacrifice along with the temporal power that which they hold most precious and dear: we mean that liberty in the government of the Church for which their predecessors have always so gloriously struggled. We certainly, by the grace of God, will not fail in our duty." *)

There are certain Catholics, fortunately not at all numerous, who do not love to hear such language from the mouth of the Vicar of Christ. According to them the best policy would be for the Pope to be silent regarding the Roman question. The words of Leo XIII. contain an energetic and clear response to such advice, which is equally devoid of authority and of Catholic sense. Others would wish at least to be themselves dispensed from treating the Roman question in the press and in public assemblies. We have given them above the response dictated by the Catholic conscience.

The popes know better the fidelity of the true children of the Church and their attachment to the Holy See. Far from supposing silence on their part, they see, on the contrary, in the action of the Catholic peoples the firmest support of their hopes and of their claims.

Hence it is that Leo XIII., after having spoken of his own duty, adds the following words, which show well the confidence of the father in his children:

"The whole Catholic world, very jealous of the independence of its head, will never rest until justice has been done to his most righteous demands."

Pius IX. has indicated clearly in what manner Catholics should co-operate with the views of Providence and second the efforts of their common father. These are his words:

"The Church of God in Italy is suffering violence and persecution, and the Vicar of Christ has neither liberty nor the free and full use of his power. We therefore think it opportune, and we greatly desire, that the bishops, who in many ways have constantly shown their union in the defence of the rights of the Church and their devotedness to this Apostolic see, should call upon the faithful under their jurisdiction to make every effort, as far as the laws of each country may permit, to induce their governments not only to examine carefully the serious condition of the head of the Catholic Church, but also to take such measures as may insure the removal of the obstacles which restrict his true and perfect independence." 1)

It is by the people that great things are done in our day. It is they who, so to speak, trace for their governments the road which they are to follow. Now the governments represent the rights of the minorities as well as those of the majorities of their citizens, and they will not be able in this matter to ignore their numerous Catholic subjects.

Says Bismarck to the Prussian Chamber of Deputies: 2)

"As the representative of the government, I must place myself at an independent point of view, and I must recognize that the papacy is not an Italian institution, but a universal one. And because it is universal, it is also for German Catholics a German institution."

We would add, that because it is universal it is also for American Catholics an American institution, that is to say, it concerns intimately the rights and the religious interests of the Catholics of America.

Usurping Italy does not fear anything so much as this manifestation of Catholic sentiment. It is on that account that she has interfered at home with the petitions which were being drawn up in favor of the Pope. It is on that account that she has stifled the voice of bishops and priests by a new and tyrannical penal code, according to which the mere expression of an opinion in favor of the temporal power is liable to punishment. It is on that account, finally, that by her diplomatic agents she has made desperate efforts to crush out the public and solemn protestations of the Catholic nations.

Italy will not be able to long resist such a pressure from the public conscience, and must finally decide herself to make up her mind to pay her "international debt." The unanimous explosion of a sentiment so just, so noble, and so legitimate will be considered everywhere as the voice of Eternal Justice, whose echo resounds in the hearts of the believers of the Old World and of the New.

Being, then, conscious of our strength, let us bring it to bear in our associations, in our assemblies, and above all in our Catholic congresses. Just claims do not now-a-days secure a hearing in any other way. So only does a numerical minority gain public recognition. Those who stand aside and content themselves with calling upon Heaven to witness their protest will never prevent the usurping power from demanding the order of the day.

Our efforts should be persevering and unanimous. In order to have these two qualities, they should before all be frank and decided. Let us not content ourselves with declaring vaguely that independence is necessary to the Holy See, since there is question precisely of guaranteeing this independence by a designated method. Common action supposes an unequivocal platform. Such a platform is furnished us by the popes, and by the situation itself; it can be no other than this: The independence of the Holy See by the re-establishment of the temporal power of the pope.

Certain journals have shown a great zeal in proving to Italian Catholics that it is upon them above all that the duty is incumbent of acting in behalf of the Holy See. Articles have even been written to urge them to take part in the political elections of their country, and to instal their deputies at Montecitorio in order to defend there the rights of the pope.

Certainly the Italian Catholics should be in the front ranks of the soldiers of the Holy See. They have already made great efforts, and will make still more. Their first need, unhappily too long neglected, is a powerful organisation. But in regard to their participation in the political elections, it must be said that in abstaining thus far they have only followed hitherto the watchword of the Holy Father; the formula *ne eletti ne elettori* is simply the putting in practice of the response of the Holy Father, *Non expedit*. We have not here to indicate the manifold reasons for this attitude of the Holy See: they are more numerous and more serious than any one would think at the first glance. M. Leroy-Beaulieu, as a profound politician, recognised it, and declared that "the situation of a political party in Italy would be more difficult than in any other country." But in any case, the Holy Father is here also the only judge of the situation, and it is not becoming in a Catholic to criticise his attitude. Moreover, these criticisms hide too easily a specious excuse for those who would desire to throw upon the Italian Catholics alone the accomplishment of a duty which is incumbent upon us as well as upon them: for the duty of Catholics is as international as the Roman question itself.

The more active and vigorous international action is in this case, the greater will be its weight, the more powerful its efficacy, and the more speedy its success. Again, the more outspoken Catholics are in a country where they enjoy greater liberty, the greater will be their influence on public opinion. It is this conviction that the German-American Catholics at the congress of Buffalo (September, 1891) have well expressed in their resolutions, so clear and so energetic, on the subject of the temporal power.

Their open and decided language has also been justly appreciated and loudly approved by the Catholic organs of the highest standing in the Old World.

In the inspiring language of Father Hecker: "We have the right, as well as the duty, as one of the members of the Catholic Church, to voice what we know to be the unanimous conviction of our fellow-Catholics on this continent, who are no idle spectators of passing events at Rome, who do not listen with deaf ears to one whom they delight to call by the endearing name of father; and when the government of the king of Italy makes, or allows others to make, his position in the Eternal City 'intolerable,' then we have the common right and the common duty to raise our voice, and in the unmistakable tones of sincerity to warn him—beware!" 3)

The Catholic people of the United States, whatever be their mother-tongue, are profoundly attached to the Holy See: let us go to them, let us give them an opportunity of manifesting their attachment, let us speak to them clearly and warmly of the unworthy situation in which the chief of the Church is placed, and they will be happy to give us resplendent proofs of their filial sentiments towards the common Father of the Faithful.

Let us aid, in the mean time, the captive Peter alike with our charity and with our prayers, and take heed that we may in no way incur the reproach of the Holy Spirit: "Of what an evil fame is he that forsaketh his father." Let us follow the example which he gives us. "We place our trust in God," said Leo XIII. in an address, "and are determined to contend with all our might for the freedom of the Church and its head.... We are, moreover, not alone in this conflict."

No, Holy Father, you are not alone in this conflict! Your devoted bishops and priests, all your faithful children, pray and protest with you! Our trust, like yours, is in the Lord, who above all else loves the freedom of His Church! The day will come, the longed-for day of deliverance! The successor of the Prince of the Apostles will again ascend the venerable throne which centuries have erected for the papacy, to shed new lustre upon the Church, to spread over all the word the beneficent influence of the Apostolic word, to be

*) Leo XIII. to Cardinal Rampolla.
1) Allocution "Luctuosis," March 12th, 1877.
2) April 22, 1887.
3) *Catholic World*, April, 1882.

free again to bestow his blessing, without let or hindrance, upon the Eternal City and the entire world—*Urbi et Orbi!*

MSGR. JOSEPH SCHROEDER.

BABU VERSES.

It is not often that Babu English "as she is wrote," at which we have all laughed so heartily from time to time, rushes into poetry; like M. Jourdain, your pundit is generally contented with talking prose. But a recent poetic effusion published in an Indian Catholic paper upon the death of the lamented Bishop Mayer of Madras, and purporting to be a translation from the Tamil, is really too delightful to be passed over in silence. Unfortunately it is too long to be quoted in its entirety; so we must be content with a few choice extracts by way of the *Tablet*. The first stanza is cryptic, we fear, besides requiring quite a new pronunciation for the name of a well-known Canadian city, as thus:

The gentle moon shone on Montreal
In Canada and she did feel
And wonder how there was on earth
One counterpart of her of worth.

We are then told of the birth in this city and early education of Dr. Mayer. We learn that:

Oneida Seminary of New York
Was the scene of his student work,
And there he laid the foundation
Of the greatness of his station.

He was like a fine tree on which
Creepers of holiness did reach
Their beautiful fruits, leaves and flowers
Reared under learned showers.

Later on he is ordained priest and goes as a guru to "the dry shore of Ind." Here he soon made his mark as an excellent priest, so that the poet exclaims:

Want a model of everything rare?
Want a light on a mountain bare
Clearly to be seen by all? Where
Can you go but to Father Mayer?

Then we are told:

His rhetorical powers were such
That all societies sought him much
As chairman, lecturer or guide,
Caste, creed and all setting aside.

Vicar-General in eighty-two
To the delight of the faithful and true
He became, the holy medal
Coming from the great citadel.

(This last we don't pretend to understand.) Then comes the climax of his career:

Fourth November, eighteen ninety
Was a great day in this city
For did not our beloved father
To receive, both his hand gather

The Crozier, the Ring, the Mitre holy
Official insignia of Bishop solely
With blessings of Archbishop and party
Of Bishops Medlycott, Gandy, Caprotti?

The new Bishop was the Archbishop's "right and left hand." Ever to the fore in good works:

Is it the club for distributing food?
Is it a band for any the least good?
The benevolent Friend-in-Need Society?
Or famine fund collecting committee?

Is it a society for preventing
Cruelty to animals or granting
Succour to orphans and helpless widows
Whate'er to humanity religion owes?

There he was with benignant smile
To receive all the poor, forlorn, the vile
As member, chairman, individual,
Any capacity, with all his soul.

Finally, his last illness and death are recorded, and the bard concludes:

He was fifty years old at point of death,
Though Madras had not his last precious breath.
His remains were brought to the very scene
Where his labors had so abundant been.

It will not be gainsaid that the poet's rhymes are often worthy of Hudibras, and the evident sincerity and earnestness of his 22 stanzas compel the reader's respect.

THE CATHOLIC FEDERATION MOVEMENT.

At the recent conference of Catholic society delegates in New York this resolution was passed:

"It is the sense of this meeting that the objects of the Federation will be: Cementing the bonds of fraternal union among the Catholic laity and Catholic societies of the United States, the fostering of works of religion and piety; education and charity; the study of conditions in our social life and the dissemination of truth."

The editor of the Dubuque *Catholic Tribune*, who attended the conference as President of the German Catholic Central Verein, says in his paper (edition of Dec. 15th) that this resolution was the fruit of ripe deliberation, and that besides passing it and appointing the two preliminary committees, as mentioned in THE REVIEW, nothing more could have been done by the conference, as it was purely deliberative and preparatory.

The conference itself is described by Mr. Gonner as dignified, businesslike, and successful,—defective only in so far as but a minority of the different nationalities that go to make up the Catholic Church in this country, were represented. The French-Canadians, the Bohemians, the Poles, and the Catholic Negroes were among those not represented, and it is the wish of the men agitating the federation plan, that the various Catholic societies composed of members of the above-mentioned and all other nationalities, be invited to cooperate by sending delegates to the Cincinnati convention next May.

THE REVIEW, which is deeply interested in the federation movement, not for any reasons of nationality or self-interest, but because it bids fair to advance the Catholic cause pure and simple, echoes this wish and gives it the benefit of its extended circulation among the clergy and educated laity of every nationality and language in this wide land, that their attention may be drawn to it and they be induced to take a hand in a movement than which there could be none more timely or more promising at the present juncture.

ARTHUR PREUSS.

At the recent meeting of the general missionary committee of the "Methodist-Episcopal" sect, "Bishop" Charles H. Fowler said: "The three greatest events in Christian history are the labors of St. Paul, the firing on Fort Sumter, and the blowing up of the Maine?" We are surprised that he did not add for a fourth event the re-election of Brother William McKinley.

A National Poorhouse for the Clergy.

In our article last week on this subject we pointed out a sequel rather unpleasant, should the poor priests' home ever be built on the plan outlined by the Rev. Father McManus, viz., that it would be an easy means for a bishop to evade a sacred obligation and a sure means to deprive his poor missions of missionaries. To this the friends of the scheme may reply: "Such is not our intention; we aim at helping the bishops in poor dioceses, who can not provide the means." Father McManus' circular has a case to the point. We read there, in the reverend gentleman's peculiar cow-English:

"A short time ago a priest with the sanction of the same Delegate (Msgr. Martinelli) carried his case to Rome. The court there did not act in the case nor it seems gave no instruction to the Delegate here to further act. He wrote this same priest when he claimed his support from his bishop in the following words. 'If he can't pay for you, he can't and that's all there is about it.....where it is impossible for lack of means it is ridiculous to talk about it.' This is a clear case and a sufficient answer to those who may suggest the idea of going to the Apostolic Delegate and should serve as a timely and serious warning to all priests to amicably adjust their little difficulties with their own bishops."

No, the case is not clear. We doubt if the Apostolic Delegate has used such words, or used them in the sense indicated. It is possible that *hic et nunc* a bishop might be unable to give decent support to a deserving needy clergyman, but such embarrassment can not last when there is a sincere will to find the means, at least not in the U. S. And not even in the poor dioceses of Latin America is it thought impossible to provide the means. Following up the constant practice of the Roman congregations concerning the decent support of indigent clergymen, the Fathers of the Latin Council decreed: "We strongly desire, therefore, (peroptamus) that in the several dioceses the bishops, after consulting with their chapters or consultors, seek as early as possible for ways and means to provide the subsidies to be given such priests for a decent support. For that purpose let each bishop see to it that a treasury or fund be provided, either from the liberal offerings of the faithful or from alms elsewhere collected, and to be disposed of according to his good pleasure." (No. 637, Latin Am. Council.)

Such then is the practice of the Church, and no bishop and no Apostolic Delegate can set it aside. If deserving priests are thrown upon the cold world, there is abuse on the part of the ordinary that needs correction from the Apostolic Delegation, in whose sphere of action it is to see to it that both bishops and priests do their duty. Of course, a bishop with a diocese of some 5,000 families in charge of fifty or more priests, who demands at least $3,000 cathedraticum for his own support, may find it difficult to raise another $1,000 for the support of indigent priests; but where is it written that the bishop is entitled to $3,000 and the poor priest to nothing? But thank God, the days of the tramp priest are disappearing fast, and those still tramping are mostly not vagabonds because they could not find decent support at home, but because of their own sweet will. In any case, it is preferable to agitate, everyone in his diocese, for the proper support of indigent priests, than to pass the hat for a National Poorhouse for the Clergy.

J. F. MEIFUSS.

VAIN ATTEMPTS TO STAY THE DEPOPULATION OF FRANCE.

According to the recently published statistics for the year 1899, the birth-rate in France continues to decrease alarmingly. There were in that year about 10,000 less births than for the year preceding, and the excess of births over deaths was some 30,000 only, of a total of 847,627 births. When it is remembered that, at most, two out of three children born, grow up and reproduce their kind, it will be seen that the total births of the past year in France were about 250,000 short of the number required merely to maintain the present population. In the year 1898 the births in Germany were 1,943,731, more than twice the number in France for the same year. For thirteen years past, this ratio has held, and in seven years more, at the same rate, Germany, approximately the equal of France at the time of the Franco-Prussian war, will have double the population of her western neighbor.

These facts have aroused the gravest apprehensions of French publicists and legislators, and attempts have been made to remedy the situation, both by law and by private initiative. A national alliance for the increase of population in France has an irresistibly comic suggestion. Its work, however, has been serious enough. So far it has merely offered inducements to the raising of large families. By its motion some 85,000 minor officials receive increasing pay proportionately to the increase in their families. When, as now, the attempt is made to render childlessness onerous, there is danger of crossing the line that parts the philanthropic from the ridiculous. A certain Senator Piot has introduced a bill to augment the taxes of all persons, male or female, who pass their thirtieth year unwedded. A still heavier penalty is to fall on married couples who have passed five childless years, and to continue until a child is forthcoming. There is in such a law even less of the proverbial French logic than of common sense.

It may well be doubted if the matter can be reached at all by legislation. But the mere proposal of such laws shows how keenly the French feel the annual indictment of their vital statistics, and how genuine is the problem raised with almost brutal frankness in Zola's "*Fécondité*."

OUR GREWSOME MURDER STATISTICS.

The Chicago *Times-Herald* presents to its readers an interesting, if grewsome compilation of American murder statistics for the past decade. The figures show an average of ten thousand murders committed annually in the States of the Union. The record is appalling, and justifies the *Times-Herald's* observation that "with a homicidal record of ten thousand murders a year in the United States, the task that is before the church, the school house and the home, and the State, is big enough to stagger human optimism and Christian courage."

As the San Francisco *Monitor* (Dec. 15th) rightly observes, "no other civilized country on the face of the globe, not even the most backward and 'benighted' of them, approaches ours in the annual number of murders committed. This horrible exhibit might well give pause to the stupid clatter of 'new' patriots who talk so glibly of the 'duty' which confronts us for the 'uplifting' of 'inferior' peoples in remote parts of the world."

THE MERRY PEOPLE OF COSTA RICA.

On July 15th the gold standard was introduced in the Republic of Costa Rica. To celebrate that event, President Iglesias issued the following proclamation:

"Considering that the present day is worthy of special celebration by the signal benefits it inaugurates in this country by establishing the effective rule of the gold standard, the President hereby decrees that full and general amnesty be granted to all prisoners detained for political reasons."

A week later came the news of the settlement of the boundary dispute between Costa Rica and Nicaragua. The people were bidden to rejoice again and did it right royally. On the market place of the capital city a public ball was held, which, according to the *Eco Catolico* of July 28th, developed into a "dancing Babylon." Nobody slept during the night, some "because they took part in the festivities, others because the noise and racket of the revellers gave them no chance to rest." Everybody felt nervous the following morning, yet the editor of the *Eco* is happy to say that hereafter no one will call the little republic "a sow" any longer. J. F. M.

THE REFORM OF THE BREVIARY.

His Lordship the Bishop of Annecy will no doubt be thankful to THE REVIEW for keeping him posted on the sentiment of the American Catholic press with regard to the reform of the Breviary, to which he lately devoted a brochure which we have noticed in this paper two weeks ago.

The Cincinnati *Catholic Telegraph* (Dec. 13th), commenting our article, says:

"We can see no disadvantage in frequent devout repetition of the very practical Psalms assigned for the Office of Confessors, and, while allowing that nothing forbids the provoking of a movement on the part of bishops and priests in favor of a reform of the Divine Office, we doubt whether the proposition to reduce the feasts of the Saints other than the Blessed Virgin and Apostles to the simple rank, is in conformity with the spirit of the Church. Reverend discussion along the lines advanced by the Bishop of Annecy will, however, tend to realize Dr. Maignen's hopes of 'leading to a more general and intelligent appreciation of the importance and beauty of liturgical prayers, and thus prove of distinct service to the Church and benefit the souls of the faithful.' Appreciation of the importance and beauty of the Divine Office is far from being general, though there exists a very excellent English version of the entire Breviary from the pen of an English convert. Scarcely anything could benefit the souls of the devout among the faithful more than the pious use by them of the daily office of the Church. Its recitation is a law for the clergy, while for those among the laity who have the time it is a privilege, whose use would prove a source of inestimable blessings for themselves, their friends, and the Church at large."

PATRIOTISM BY MANUAL.

There is a theory abroad that everything must be taught. Earlier it was believed that certain primitive instincts came by nature, while the higher moral qualities were the gift of God. Now no modern Dogberry would dare assert so rash a doctrine. Everything must be taught, including patriotism. There lies before us a "Manual of Patriotism" for use in the public schools of the State of New York. The manual is authorized by act of the Legislature, and compiled, arranged, and edited under the direction of Charles R. Skinner, State Superintendent of Public Instruction. But Mr. Skinner lends merely his name and authority, as a kind of Shakesperian "only begetter" of the work. It is Prof. William R. Wickes of Syracuse to whom the actual pains of editorship have fallen. The book has been prepared in accordance with Chapter 481 of the Laws of New York (1898): "An act to provide for the display of the United States flag on the schoolhouses of the State, in connection with the public schools; and to encourage patriotic exercises in such schools."

The idea of displaying the flag and of celebrating its daily raising by a brief ceremony has something to be said for it. It would seem, however, as though such exercises should be as brief and formal as possible. Any haranguing of the young on the general matter of patriotism appears as inappropriate as introducing revivalistic appeals at the daily morning prayers would be. So a plain citizen might think. *Diis scolasticis aliter visum.* The compilers of the book before us have constructed an elaborate flag ritual, a kind of patriotic year, with "old-glorification" as its informing spirit.

The line for a critical analysis of this new flag-cult is marked out in certain prefatory "suggestions to teachers": "Do not look upon this manual as a text-book in American history," is implored; "seek the philosophy of events and teach it as far a possible. But when you take this book in your hands, let the light of sentiment and imagination play over facts and theories--tingeing all as with the beautiful Red, White, and Blue of the Flag." Following these directions, let us also allow the light of sentiment and imagination to play over this book, tingeing it with as favorable colors as may be.

First come some forty daily exercises to be used selectively through the year. There is always a patriotic song to be sung, a number of patriotic extracts in prose or verse—these often well selected—prefaced by a patriotic exordium of the editor, which apparently is to be read before the school. Each exercise centres around some single American idea—the home, the stars, the stripes. In lieu of criticism we here reprint the opening remarks on "The School:"

"Let us all praise and thank the Legislature of our great Empire State for that law which compels every school-house to keep the flag flying during school time. For if home is 'the dearest spot,' hardly less pleasant should the school-house be. And what can help so much to make it pleasant as the sight of the flag? Faces of the sunniest teachers will sometimes be overcast with clouds; pleasantest voices sometimes be edged with sharpness; sweetest tempers sometimes grow sour, like the richest cream after a thunder-storm; but the flag, ah, the flag! As it floats over the proudest or poorest school-house in the State, it always greets you in the morning

with a smile of welcome on its pleasant face, and, when you start home, waves its benediction over you, and shakes out from its folds this cheery voice: 'Come again! I'll be here to greet you.' "

Here, we presume, teacher and scholars say Amen, with no unpatriotic grin on their pleasant faces. Continuing the exercise, all break into a song of which the second verse runs:

"Thy safeguard Liberty,
The school shall ever be,—
Our nation's pride!
No tyrant's hand shall smite,
While with encircling might
All here are taught the Right
With truth allied."

Then follow two elegant extracts from the State Superintendent, Mr. Skinner ("only be-better" of the volume, it will be remembered), and an interview with Gen. Francis Marion, all arguing the desirability of universal education. So much for a specimen patriotic day, as we are to have it in our schools.

This nauseating cant leaves us, in the words of the editor, "like the richest cream after a thunder-storm," but we pass on to that part of the book which provides ceremonies for the national holidays and great anniversaries. These are, in a word, only the daily exercises writ large, and a few of the rubrics will show that the tone is unchanged. For example: "The Flag hallows Memorial Day," "The Flag consecrates the Birthday of George Washington," "The Flag blesses the Birthday of Abraham Lincoln," "Flag-day makes sacred June 14th." But enough of this quite idiotic flag-fetishism. Suffice it to say that the whole *raison d'être* of the book lies in a belief that the sight of the flag is a signal for emotional hysterics; that Nature can not be left to direct these transports, but they must receive the form of pedagogical art; that patriotism must be uttered periodically and by book, or die.

What solemn nonsense it all is! Men loved the flag before they called it "Old Glory"; men died willingly for their country without special instruction in color symbolism; statesmen gave their lives to the public service without repeating a flag pledge every day. Lowell and Lincoln were never told to rejoice in the flag's "pleasant face," and were good patriots withal. Has the State Board really found a more excellent way? Can reading drivel to children and making them sing doggerel have any effect except to vulgarize them?

We believe that there is left enough of the old saving grace of humor to send this big and foolish book into the obscurity which yawns for the bathetic.—N. Y. *Evening Post*, Dec. 4th.

SOCIAL QUESTION.

COLLEGE VS. NON-COLLEGE WOMEN.

Mary Roberts Smith, associate professor of sociology in Stanford University, Cal., has been investigating sundry questions regarding the hygienic and economic condition of married women who have received a collegiate education, as compared with their married sisters who have received only the ordinary school or seminary education. The results are published in the current number of the Journal of the American Statistical Association. Statistics have been collected from 343 college women and from 313 non-college women. The compiler acknowledges that the number is too small to warrant very decided conclusions, but such as they are they run counter to some prevailing opinions. One generally received belief is that a college education tends to impair a woman's health and to lessen her capacity for child-bearing. The facts do not sustain these opinions. There is no ascertainable difference between the two classes as respects health, either before or after marriage, or as to the health of their offspring. The non-college women marry about two years earlier than the college women and have a slightly larger number of children, but the college women have borne a larger number per years of married life. The most curious fact discovered is that the college women have given birth to the larger number of male children, 55 per cent., while the others have had only 47.7 per cent. of males. Here, we imagine, the medical faculty will ask permission to check the statistics before accepting any generalisation. Three-fourths of the college women were engaged in some occupation earning money for themselves before marriage, while only one-third of the non-college women were so employed. This shows that college training promotes economic independence. Moreover, the college women "married better" than the non-college; that is, their husbands were of a more prosperous type. Another interesting fact brought out is that coeducation does promote marriage among the "co-eds."

THE STAGE.

TWO NEW PLAYS FOR CHILDREN.

Tara. A Drama Adapted from the Opera Finola by Chas. Dawson and Moore's Melodies. By the Ursulines of St. Teresa. Wm. H. Young & Co., New York. 25 cts.

This is a play suitable for school-children. The most familiar of Moore's Melodies are woven into the lines. The scene is laid in ancient Erin, and the plot, based on historical events, is sufficiently stirring. The play would be effective if carefully staged, as there is abundant opportunity for picturesque costumes and grouping.

* * *

Queen Floradine. By Mrs. Cora Semmes Ives. Wm. H. Young & Co., New York. 25 cents.

A pretty little rhyming fairy tale with a gentle moral. It is written in the form of a play, a miniature drama, and bright children with a little help from their elders could make of it a pleasant game for a rainy afternoon. As a story it will surely interest little children.

Susan Tracy Otten.

CONTEMPORARY RECORD.

CUBAN INDEPENDENCE.

There is an inspired announcement of the Administration's program, by Mr. Walter Welman, in the current *Review of Reviews*. He professes to speak the mind of Mr. Root and President McKinley, and what he says is fully in line with the "feelers" put out by recent diners at the White House, and with the information that comes to us privately from trustworthy sources. In a word, the scheme is to set up a crippled dependency of the United States and call it an independent and sovereign state. Cuba is to be allowed no army. She may create no navy. She is to enjoy no diplomatic relations with other countries. All her foreign relations will be attended to at Washington. Finally, she will not be permitted to make a public loan. All these essential attributes of sovereignty having been stripped from her, she will be expected to rise up and call us blessed. After having cut off both her arms and one leg, we shall tell her that she is gloriously fitted by our kindness to run an independent career.

This is brutal enough, but when he undertakes to reconcile our conduct with our solemnly pledged word, Mr. Wellman comes out with a regular little "Tale of a Tub." The "inevitable question" arises, he says, whether such treatment of Cuba as he outlines would be an "honorable redemption" of our pledge. He admits that a great majority of the people both of Cuba and the United States would declare that it is not; but he adds that "a minority," and "among them the President of the United States and his official advisers," believe that it would be a "keeping of that pledge in a *practical* and not in a *sentimental* sense." There we have Swift's Peter, Martin, and Jack over again, flouting their father's express will, because to do so would be of "great use to the public."

It is clear as daylight that when Congress declared the island of Cuba to be of right "free and independent," it had in mind no such miserable shift as Mr. Wellman now says the Secretary of War has planned. Let that go. Congress also called the world to witness that it disclaimed "any disposition or intention to exercise sovereignty, jurisdiction, or *control* over said island." Is it no "control" of Cuba to take away its power of defence? No control to say that it shall have no means of diplomatic representation in other nations? No control to forbid it to borrow a dollar? How, if we do these things, are we going to keep our pledge in a "practical sense," or any other sense? We see that the practical sense, to which Mr. Wellman says the President is so devoted, means to admit that we lied.

This is the moral humiliation to which the Administration is planning to subject the country. People have besought the President to make to the Filipinos the same promises we made to the Cubans. His policy is, rather, to shuffle out of the promises we made to the Cubans, and treat them as he is treating the Filipinos.

The issue is exceeding simple. Do not say that we ought not to have given the pledge—we gave it. Do not urge that it would be better for the Cubans to have us control them—we said we would not do it. We dared not enter upon war with Spain without invoking the considerate judgment of mankind, and professing the most unselfish motives. We can not now thrust our tongues in our cheeks and say that it was all humbug and hypocrisy. Yet the acknowledged intention of the Administration is thus to trifle with our sacred honor. To compass its plans it is trusting partly to luck, partly to time, and more to the deadening of the conscience of the American people. For our part, we speak out now, as we shall to the end, to protest against an act which would make the United States lead all the nations of history in infamy.

Some people have such a knack of getting along that if they should encounter the horns of a dilemma they would blow one and drink the other.

EXCHANGE COMMENT

A captious and venomous person who signs "Catholicus" wrote to the N. Y. *Sun* recently (Dec. 16th) to denounce the Catholic papers of the United States, ninety-five per cent. of which, he says, "are edited or owned by humbugs and charlatans" and published not in the interests of the Church, but in the hope of getting a few scraps of political "soap"; in consequence whereof "intelligent Catholics seldom read a Catholic paper." "Catholicus" says he has a large family of growing-up boys and girls, whom he desires to become good citizens and Catholics, but he does not permit them to read Catholic newspapers.

There are a few so-called Catholic papers which deserve this severe criticism, but one reason why they are not better is the apathy, not to say opposition, of just such model members of the household as "Catholicus."

"Catholicus" lives in New Jersey and he expresses supreme disgust with the Catholic journals published in that State. Why does he not enter the profession in which he evidently considers himself to be such an adept, and show those benighted hack-editors how it is done?

* * *

The *Western Watchman* has done what progressive papers have done long ago—decreased the size of its hitherto unwieldy pages. That it increased the number of them was quite unnecessary. Father Phelan's editorials are the *Watchman*, and they could be comfortably printed on a single sheet, two pages REVIEW size. All the rest, unskilfully scissored trash, could be conveniently spared.

ARTHUR PREUSS.

RELIGIOUS WORLD.

....For some time past one Dr. Roberts has held what he calls "worship" at the Coates Opera House in Kansas City. His sermons, printed regularly in the Kansas City papers, are a hodge-podge of rationalism and blasphemy. His church is called "the Church of the People, by the People, and for the People." Now something similar is to be started at Topeka, Kans., in the new Auditorium. Eugene Hagan and Sam Radges are back of the scheme. "Hagan," says the *Kansas City Times*, "is a Catholic. Radges is just a plain sinner." They want to start that new "church" because of disgust with the action of the Ministerial Association in the last political campaign.

Is that Hagan a sample of Catholicity as the *Globe Review* wants to have it?

....It was announced from Duluth, Minn., under date of Dec. 20th, that Archbishop Ireland is to make a trip to Cuba shortly after the first of the year by commission of the President, to investigate certain matters there with regard to the interests of the Catholic Church in the island and to make recommendations to the President with reference thereto. Bishop McGolrick of Duluth has been invited by the Archbishop to accompany him.

The mission of the Archbishop is said to be to investigate questions in dispute respecting the church property in the island. It is surmised that the President believes the selection of one of their own churchmen for the mission will convince the members of the Church in Cuba of the fairness of the intentions of the government of this country in its treatment of them.

In the light of Msgr. Chapelle's recently published letter to Rev. Dr. Baart, it can hardly be presumed that this appointment, if it has really been made, was made with his approval or consent.

(According to the Monday morning papers, Abp. Ireland denies the story.)

....As if to set at rest the rumors of a conciliation between the Vatican and the Quirinal, Leo XIII., in an allocution at the secret consistory held last week Monday, formally repeated his condemnation of the present sovereignty of Italy. There had been persistent rumors that the King would cede the palace of the Quirinal to the Pope, and that this restitution would open the way at least to removal of the Church's ban upon the House of Savoy, and, possibly, to recognition of its right to reign. The reply of the Pope is what the logic of the situation required. Complaining that he is deprived of his sovereignty and his ministry subject to the caprices of other men, he continues: "The difficulties were increased when a short time ago we saw authority over Rome pass from one hand to another, as if it were a mere matter of right, and not the outcome of injustice." So here is an end of hope of conciliation. The Prisoner of the Vatican will wait as before for the time when it will please Providence to dislodge the House of Savoy from Rome.

EDUCATION.

SCHOOL ENDOWMENTS.

THE REVIEW, which has so often and so strongly pleaded for the endowment of our parochial schools, takes genuine pleasure in crediting the *Providence Visitor* (Dec. 15th) with the following:—

The matter of the endowment of Catholic schools is one which ought to commend itself to the attention of such of our well-to-do brethren as have strong convictions on the subject of the importance of Catholic education, and want to be gratefully remembered when they shall have joined the silent majority. So far as we are aware, there are only two endowed Catholic schools and one endowed Catholic college in this country, viz., the Cahill High School at Philadelphia, the McGill Institute at Mobile, and Creighton University at Omaha. Most of our wealthy people are wealthy by their own efforts rather than by the bounty of their progenitors. And, as Plato acutely said two thousand years ago, people who have made their money are twice as much attached to it as are those who inherit it. The joys of possession are, ordinarily, too keen to allow the newly-rich to think of lessening them by indulgence in the virtue of generosity. And yet it has been said by excellent authority, "Freely ye have received, freely give."

The Catholic school is, every day, getting to be more and more of a necessity for our children. The air they breathe is full of subtle influences hostile to the faith, and the effect of those influences is patent. The support of parochial schools by the present voluntary system will every year become more difficult; and prophetic pronouncements and fiery resolutions—that we shall soon secure our proper share of the moneys raised by public taxation for educational purposes—to the contrary notwithstanding, the voluntary system must be maintained. Nothing short of a complete national transformation will bring about the realisation of our rights and hopes of the adoption of separate schools. Meanwhile our wealthy Catholics have opportunities for well-doing which they ought to hasten to seize. As God reigns, their reward will be great in Heaven, and on earth their name will be in benediction among generations yet unborn.

THE REFORM OF THE HIGHER SCHOOLS IN PRUSSIA.

A royal decree, countersigned by the Prussian Minister of Education, in relation to the reform of the higher schools in Prussia, has just been published in the official *Reichsanzeiger* of Berlin.

Emperor William, who has long desired to reform these schools on modern lines, convoked a conference to consider the question in 1892. His intentions were frustrated, however, and recently he called another conference which decided upon the principles now embodied in the royal decree, which contains the following passages: "In the Gymnasium, the Real-Gymnasium, and the Higher Real-Schule, the three types of higher schools in Prussia, the special functions of each will be more strongly emphasized. Hence, more instruction in Latin will be given in the first two, but special attention is to be paid to a knowledge of English, in view of its great importance. Greek may be replaced by English up to the third class, and whenever the standard corresponds with the local conditions English may be taught instead of French in all three. Instruction is generally to be more thorough. The teaching of Greek must be freed from useless forms, and great attention must be paid to the aesthetic value of the language, and to the connection between antiquity and modern civilisation. Fluency of speech and a proper understanding of the most read authors is to be aimed at, in regard to modern languages. Two omissions are remarked in the teaching of history, namely, the neglect of important periods of ancient history, and of the German history of the nineteenth century, with its elevating reminiscences of the progress of the fatherland. Geography must especially be taught by experienced geographers, and as regards physics, the number of experiments and excursions must be increased."

SCIENCE AND INDUSTRY.

UNSUCCESSFUL WIRELESS TELEPHONY.

The success of the wireless-telephone experiments at Lake Powderhorn, Minn., was so pronounced that an effort was made recently to work the same principle at Lake Harriet in the same State, and, although the same appliances were used as at the Powderhorn experiment, no success has been had. The first trial was believed to be a failure because the parallel wires on the shores of the lake had not been set right, so they were reset. Nothing could be heard except a light clicking on the wires, and after two trials the experimenters concluded that they had better give it up. It was the opinion of the experts engaged in the work that the electric street railway was too near, and that the telephone could not be made to work there. The instruments are to be set up again at Powderhorn, another test will be made, and then they will be taken to some larger lakes where there can be no contamination from railways, and the

real value of the apparatus will thus be established.

NEW EXPLANATION OF SMELL.

The ordinary explanation of the phenomena of odors and smells is that particles of the odoriferous body are detached and transmitted by the air to the mucous membrane of the nose. The actual contact of these emitted particles with the nasal membrane produces the sensation of smell.

A similar view was held by some of the ancients, and even Sir Isaac Newton, as to the explanation of the phenomena of sight. Corpuscles were supposed to be darted out in every direction by a luminous body and to fall on the retina of the eye. By this contact the phenomena of vision were produced. The theory of emission of light has since the time of Huyghens been replaced by the undulatory theory of vision. Molecular motions in the luminous body set up movements in the surrounding ether—light waves. The waves travel through the ether and enter the eye and there set up corresponding movements of the elements of the retina, and these movements are the cause of the phenomena of seeing.

MM. Vaschide and Van Melle have lately proposed an undulatory theory of smell to replace the emissive theory, and have enforced it by reasons too special to be recited here. They declare that smell does not arise from a direct contact between particles emitted from an oderiferous body and the ends of the olfactory nerves, but that the odoriferous body sends out a set of radiations analogous to light waves, X-rays, etc.—analogous but not similar.

The arguments of the authors of the new hypothesis are ingenious, if not entirely convincing as yet. Their theory deserves and will receive a thorough investigation. In the meantime we may consider the question as an open one. Certain it is that the commonly received theory leaves many things unexplained.

NOTES AND REMARKS.

"The Pope protests, and you ask, what is the use? The use? Why! Is there no use in proclaiming truth, in maintaining principle?"—Archbishop Ireland in his sermon on the conditions in Italy (*Western Watchman*, Dec. 6th.)

Such has been precisely the task of THE REVIEW,—proclaiming truth and maintaining principle—in the school question, in the nationality question, in the secret society question, the relation of Church and State, etc., etc. We thank the Archbishop for uttering that word. It ought to protect us from any further attacks in the liberal Catholic press. But will it??

We see from the *Evening Post* of New York that there are four Arabic newspapers and one magazine published in that city, not far from Battery Park. They circulate all over the country. One of the newspapers used to be a daily; but when the editor determined to work no longer from eight o'clock in the morning until six o'clock at night for his small stipend, and resigned one day, it was suddenly turned into a semi-weekly; for they could find no other scholar in the quarter capable of undertaking so much writing in so short a space of time.

A reader in the South sends us a red and yellow advertisement of a book published here in St. Louis, entitled "The Negro a Beast." From the illustrations and the quotations in that circular we have to conclude that said book is immoral, irrational, and unChristian. Our correspondent wants to know whether there is no law to stop the St. Louis firm from sending out such circulars or books? We believe there is no remedy, unless the postal authorities can be prevailed upon to close the mails against this trash, because it is immoral and fosters race hatred.

Next to English, French has the greatest chance of becoming a world language, in the opinion of the *Independent*, although a certain Constantin Frantz already ranks France as a second-rate power. The French Minister of the Interior, however, holds to the view of the *Independent*, and in order to facilitate the study of French has abolished certain difficile rules of grammar and orthography. The ever-progressive *Globe Review* has taken advantage of the new rules and treats its readers to the following sample of new-style French: "*tombre de la poĉla dans la braise*" (page 271) meaning, no doubt, to jump from the frying pan into the fire. J. F. M.

Go into any home where there is a child between three and five, these days, and inevitably the unfortunate little one is led into the parlor to sing a rag-time song, or do a cake-walk. If Lamb were alive how he would toast King Herod! What a horror the Twentieth Century will be, when these infant phenomena are all adult prigs!—Xmas *Mirror*.

Mark Twain said he never found in all his travels but one man who knew how to introduce him to an audience. He was usually presented, he declared, in terms of such glowing praise that he was not able to meet the expectations of the people assembled to hear him. On a certain memorable occasion, however, he found a person who announced him exactly in accordance with his wishes. It was in these words: "Ladies and Gentlemen—I take great pleasure in introducing to you Mr. Mark Twain. I know but two things about him. One is, he has never been in the penitentiary, and the other is, I do not know why."

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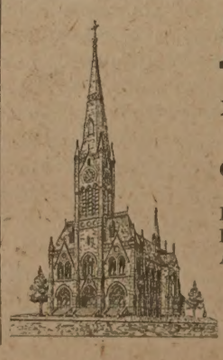

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